OL. XIV

MARCH 1958

The MINISTER'S QUARTERLY

MEN OF MEDICINE AND MEN OF THE MINISTRY
—An editorial 1

COMMENT
—from our readers 3

THE MINISTER AND THE PARISH
The Parish Preacher and the Tyranny of Words
—Percy E. Thomas 4
The Prayer Life of a Pastor—Graham R. Hodges 10

* * * *

TWO POEMS
The Range of Spring—Charles Langdell
Alleluia!—Robert G. Tucker 12

THE MINISTER AND THEOLOGY
Tomorrow Together in 8,000 Churches
—Lawrence L. Durgin 13

THE MINISTER AND WORSHIP
A Service for Good Friday—Arthur P. Colbourn 22
A Service for a Conference on Church Vocations
—Charles D. Broadbent 26

THE MINISTER AND THE WORLD CHURCH
Atomic Tests and Disarmament 27

THE MINISTER AND HIS READING
A Special List of Recommended Books
prepared by the Committee on the Ministry
of the Connecticut Conference 31

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Issued
In the
Interest of

14
58
rish
nistry

62804

V. 14
1958.

Editor
WILLIAM COOLIDGE HART

Associate Editors
WILLIAM L. BRADLEY
RICHARD P. CARTER
ARTHUR P. COLBOURN
CHARLES L. COPENHAVER
LAWRENCE L. DURGIN
ARNOLD M. KENSETH

Corresponding Editors
B. KENNETH ANTHONY
BEN BRADFORD
GEORGE E. BURTON
DAVID G. COLWELL
ROBERT C. YOH

Assistant to the Editor
SYLVIA W. FORD

VOL. XIV

THE MINISTER'S QUARTERLY

Published quarterly in the interest of the Parish Ministry by
THE DEPARTMENT OF THE MINISTRY OF THE CONGREGATIONAL CHRISTIAN CHURCHES

Communications relating to subscriptions should be addressed to the office of TI General Council, Room 915, 287 Fourth Avenue, New York 10, N. Y. Unsolicited manuscrip and letters should be addressed to the Editor, 27 East St., Pittsfield, Massachusetts.

Single copy 25 cents. Annual Subscription One Dollar.

Re-entered as second class matter December 9, 1955 at the Post Office at Pittsfield, Mass., under act of March 3, 187

Printed by THE SUN PRINTING CORPORATION, Pittsfield, Massachusetts

Men of Medicine and Men of the Ministry

It seems to us that if there are two professions between which there should be the highest degree of mutual cooperation and trust, they are medicine and the ministry. That such too rarely exists, however, is evident, to every working pastor.

Doctors have had forced upon them and sometimes assumed many of what were once primarily pastoral functions. Some are quick to concede that many of their cases pose spiritual rather than medical problems, and they would, if they could, have these problems laid at the pastor's doorstep. The disposition of many people, however, to call the family doctor in time of personal crises in lieu of the pastor, and the increasing acknowledgment in all quarters of the psychosomatic origin of illness, preclude the physician from sloughing off his role of minister to spiritual needs, like it or not.

Our observation has been, however, that the competence of medical men to deal with spiritual matters is at best uneven and at times as challengeable as the competence of the clergy to undertake psychiatric counselling.

This is not to say that ministering to the spiritual needs of men is an exclusively clerical business. On the contrary, Protestantism affirms that it is not only a privilege but a duty for all professing Christians to minister as they can, and this would seem to apply to our doctors as well as to any other group.

But the extraordinary esteem with which medical men are held in our society and the almost superstitious regard with which their professional opinions are held, places them in a special class. What they counsel is very apt to be taken as gospel. Whether it *is* gospel, and *what* gospel, however, depends solely on what doctor is doing the ministering.

(*Continued on next page*)

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF

(*Continued from preceding page*)

What we are saying is that medical competence is one thing spiritual another, and while the clergy can claim no corner on the latter, it is at least their specialty.

People become ill in body. They become ill in spirit. It is patently impossible to draw a line through the life of man determining where one illness leaves off and the other begins. We suggest, therefore, that between doctors and ministers, both recognizing the need to bring healing to "the whole man," there should be more vigorous efforts at rapprochement.

Some impediments to such a rapprochement might be mentioned. One, no doubt, is the jealousy with which the medical profession guards its prerogatives. Another is presented by the variety of interpretations among the clergy as to what constitutes a legitimate ministry to the sick and dying. Another is the mistrust with which the clergy as a group have come to be held by many doctors because of their unpredictability.

These are all matters which might be ironed out, however given the opportunity.

We noted recently that a group of British clergymen and doctors had organized a fellowship with that very purpose in mind and to be known appropriately as the "Order of St. Luke."

We suggest that the doctors might profit from such a fellowship. They would at least come to a better understanding of the nature of the minister's effort in hospital, home and counselling room. We think the clergy would profit more. We might, quite incidentally, do some needed learning in the area of professional standards and ethics.

The greatest profit, we would hope, would accrue from a more effective ministry to the men and women, boys and girls, we see mutually to serve in the spirit of the Great Physician.

W. C. H.

Comment

—from our readers

On "Tea and Hostility"

So much appears in print that is either repetitious or trite that it is refreshing to read an article such as the one by Rev. Gerald Jud on TEA AND HOSTILITY. As a whole he has handled the subject adequately in the space allotted to him and I wish to compliment him on the excellent job he has done.

I was so impressed after I read it that when I went out to make some calls this afternoon I returned early in order to write this letter. Certainly we need to remind ourselves of the meaning of tenderness for it is one of the basic requirements of the Christian life and the Christian ministry. What more important lesson does the 13th Chapter of Ist Corinthians teach us than this? Yet, here is a man of many years experience in the ministry whose professor friends advise not to write about nor use the word . . . . tenderness. Unfortunately it is a lesson we should all really remember and not only pastors, but State Conference Superintendents and executives as well.

Here, then, is a man worth listening to who has caught the spirit of Christian Stewardship which at its best is not only the giving of our material resources, but the dedication of our lives as well, to Christ and God. The God we worship will only be worshipped by others when we make Him real in our own lives and one of the ways we can do it is by showing others the meaning of this word . . . . tenderness. Here one is reminded of Bishop Phillips Brooks who taught the people of Boston in his own time the meaning of Christian love and . . . . tenderness. I hope that we hear from him again . . . . and soon!

GEORGE ROBERTSON BLUE
Shirley, Mass.

Testimony

It was good to read the Reverend Kenneth E. Seim's article on the Sunday after All Saints' Day. I have been observing this occasion in my own manner for the last twenty-five years and find it of meaning and significant. . . .

PAUL P. JACKSON
Peterson, Iowa

Recruiting for Church Vocations

"What constitutes a Call" was the question asked and answered by Roy Pearson in an issue of "THE MINISTER'S QUARTERLY." "Discerning pastors, thoughtful teachers, devoted parents, and loyal friends all point the way toward it."

The readers of this journal will be interested in some of the other questions raised by young adults about the ministry in the third of what has become an annual "church vocations conference" for young people in the Saint Louis Association. A group of laymen from the First Congregational Church in Webster Groves, Missouri invite interested high school and college students from the churches to attend a Christmas holiday breakfast, at which time the claims of the Christian ministry are discussed. The following is a list of the questions which are on the minds of the thirty persons who attend:

1. How do you know that you have the necessary intelligence for the work?
2. Even if we have the "brains", how do you know you are worthy of such a high calling?
3. Granted intelligence and character, isn't it an overwhelming responsibility? How can you be a minister and have any fun out of life?

(*Continued on page 32*)

Dept. Editor:
CHARLES L. COPENHAVER, Glen Ridge Congregational Church, Glen Ridge, N. J.

The following article is adapted from an address delivered by the minister of Hanover Congregational Church, Hanover, Connecticut, at the two hundred and forty-eighth Annual Meeting of the General Association of Connecticut.

THE PARISH PREACHER AND THE TYRANNY OF WORDS

by PERCY E. THOMAS

AS MINISTERS OF the Gospel of Jesus Christ, let us think together this afternoon of the Parish Preacher and the Tyranny of Words, principally because of the increasing evidences that the Gileadites are intensifying their ancient challenge, "Say 'Shibboleth', or off with your head!". Which is another way of calling atttention to the resurgence among Christians of what Stuart C. Chase so aptly called "The Tyranny of Words".

Doctor Ferre has likened the orthodox to people who "have tied down the rudder of their boat. They are cocksure; they cannot seriously consider that in this or in that they may be wrong" ("Making Religion Real": 150). Such persons are familiar in Church history, not only among the Romanists who have never ceased insisting that what the Church says must be accepted as final, but also among Protestants who with equal arrogance assert that divine authority resides only in the printed King James Bible or in their theologies therefrom derived. "I am sick and tired of hearing some men preach Christ. Let but a pert, self-sufficient animal, that hath neither sense nor grace, bawl out something about Christ or His blood, or justification by faith, and his hearers cry out 'What a fine gospel sermon!' ". Don't blame me for quoting that, because it is a statement made by John Wesley a couple of hundred years ago (q.v. Luccock and Hutchinson: "The Story of Methodism": 18). But how unctuous today are such phrases as "Biblical Theology", "That's the Gospel", and "Evangelical Preaching"! Why, there are "Evangelicals" who demand to be differentiated as "Conservative Evangelicals"! Even among Quakers there is a sharp distinction between Fundamentalists and Liberals. And according to recent correspondence in the Christian Century (August 21, 1957: p. 992) "extreme fundamentalists are as strongly opposed to Evangelist Billy Graham and his methods as is the Christian Century" which is certainly going some!

I venture to say that there is scarcely a parish represented in this Chapel today that does not have in it some of these self - appointed theological vigilantes armed with texts to try to keep us within

party lines, and at the least sign of nonconformity to suspect us of moral turpitude or to warn that our salvation is in jeopardy. Let us not be alarmed. On the twentieth anniversary of his settlement in Hartford, Bushnell reminded his people of how divided they had first been into conservatives and progressives, adding that at that time he felt as if he had been "daintily inserted between an acid and an alkali, having it for his task both to keep them apart and to save himself from being bitten of one or devoured of the other" (Life and Letters: 68). Brothers, we are treading where the saints have trod.

But one thing we all can certainly do is to possess a theology well enough grounded to meet intelligently the attacks of the most categorical orthodox.

We all know much that can be said against theology. Its arteriosclerosis, whereby the warmth and glow and freedom and power of the early Christians coagulated into rigid systems of theology.

We also know theology's strangulation of intellectual initiative whereby "the liberty wherewith Christ had made us free" (Galatians 5:1) has been wrested from the individual by hard and unyielding conformists.

But any unprejudiced reader knows that theology itself is not necessarily bad; it is one of the most natural and most ennobling characteristics of humankind, simply because basically it is human intelligence trying to figure out the meaning of the deepest human experiences. We all feel that life "should have some meaning, some order, that it should make sense" (Whitehead: Dialogues: 174); and so we keep on thinking and mulling things over; and that is what makes everybody a philosopher and a theologian as well. Eli advising the child Samuel to say: "Speak, Lord, for thy servant heareth" (I. Samuel 8:9), Whittier among the creedless Quakers saying that "nothing can be good in Him which evil is in me" ("The Eternal Goodness"), Whitehead saying that "God is in the world, or nowhere" (Dialogues: 370): each in his own way is theologizing; and that cannot be called bad; only its misuse.

If "the true nature of a thing is the highest it can become", we know that all Christian theologians neither have spent nor do spend their time debating how many angels can dance on the point of a needle (Aquinas: "Summum Theologica"), neither have they spent nor do they spend their time fashioning weapons against each other at the fords of the Jordan. Quite to the contrary, the study of theology has produced some of the greatest thinkers of our Christian era.

By the same token, the study of theology can sharpen the religious thinking of every parish preacher.

It can help him to guard against the very errors for which theology has been castigated, those "subtleties of which not a trace can be found in the Gospels" and which have been "the source of the bloody quarrels of Christian history" (Voltaire: Selected Works: p. 62).

It can teach him to shun all finalities in Christian thinking. Fixity in theology is as suicidal as fixity in the natural sciences or in medicine. The study of theology can make us "beware of words" (Ruskin). It can warn us that "he who lives by the dictionary shall perish by the dictionary". It can embolden any of us to reply to any theology however meticulously documented by the Bible, book, chapter, and verse: "The word of God is not bound" (II. Timothy 2:9), which Goodspeed translates as "God's message is not imprisoned".

And the study of theology can quicken the preacher's own constructive thinking toward many of life's mysteries. Dean Inge once said that "in theology there is only one way to be perfectly orthodox, and that is not to think at all"; but notice in your Bible how Jesus was constantly prodding people to work out a theology of their own:—"What think

ye?" asked at least nine times. And did not Peter advise his large constituency to be ready to give a reason "for the hope that is in" them "with gentleness and reverence" (I. Peter 3:15; RSV)?

There are down-to-earth experiences in which we need, in addition to piety and Polyannism and gusts of feeling, some good hard straight thinking to meet the verdicts of the biased and of the superficial, and to enable us to hold on rationally and co-operatively to the God Who is the Eternal and to the things that are eternal. And because all people are almost instinctively theologians, none of us preachers can afford to meet the rock bottom experiences of life without a theology of our own, derived from all the best thinking outside of as well as inside the Bible. Occasionally, as Doctor Gordon said, "there is a David who rejected theological armor, and who went forth against the enemy with the five smooth stones from the river of God and the sling, who took his religion and did his valiant deeds wholly in the Name of the Lord of Hosts. This is, however, the exception" ("Ultimate Conceptions of Faith": 61); for "whosoever wishes to be an effective minister of religion should strive to compass a clear and commanding theology".

Another thing we can all do as parish preachers is to remember that all the words used in our theologies and creeds are only media by which we try to make known our experiences and beliefs.

Of course there has to be some common agreement as to the meaning of some words in contemporary use. When Henry Fielding said (in "Tom Jones") that "it is impossible to discourse philosophically concerning words until their meaning is established", he might well have included terms which we use in religion. The word "Christian" must be something quite distinct from Buddhist or Mohammedan; you and I as Christian ministers must not stand for the glib tolerance that "it makes no difference; one religion is as good as another". There are Sacred Scriptures in all religions; but when Christians speak of the Bible we mean a book that is the record of God's dealings with the purposes for the human race culminating in the gift of His Son Jesus Christ our Lord and Savior. When we say "Church" we mean something more than the invisible body of Christ; we mean also a visible representation of the invisible body of Christ whose mission it is not only to bring peace and power into personal lives, but also to strive for the kingdom of God on earth in the promotion of social justice and human brotherhood. In fact, no high value in Christianity has ever come to us except through a stickling for religious irreconcilables. We are Protestants because Luther was inflexible enough to say: "Here I stand; I cannot do otherwise". Our Congregational forbears consented to be "harried out of the land" rather than give in an inch to ecclesiastical conformity.

But all that doesn't mean that we must "distinguish and divide a hair 'twixt south and southwest side". For there is a transient element in all language. Mark Twain was right: "the difference between the right word and the almost-right word is the difference between lightning and the lightning bug".

And there are emotions and experiences which simply cannot be expressed in exact words, just as there are sounds too high and too deep to be heard by the human ear. Forasmuch as many had taken in hand to set forth the glories of the Grand Canyon of the Colorado, none have excelled the cowboy's "Golly, what a gully!" I am not an antediluvian, but I remember quite vividly the holy satisfaction that many of my elders expressed when, during the Turkish massacres of the Armenians, Joseph Parker of London's City Temple exclaimed at one of his Thursday morning services: "God damn the Sultan of Turkey!": and the

Rev. Joseph Parker was often quite obstinate about Shibboleth and Sibboleth. In his "Major Barbara" Shaw has a character "whose conscience is clear and her duty done when she has called everybody names". Many people think that they must find names for all their religious feelings, and so they label every experience which seems to them to be spiritual.

But the most detailed account of a sunset always leaves more unsaid than spoken. A good deal of Browning's mature life was spent, as he confessed, in searching for "One Word More" "to find his love a language fit and fair and simple and sufficient".

"Make any truth too definite, and you make it too small" said Coleridge. That helps to explain why, as Dean Sperry says, "Jesus never defined His one central idea, the kingdom of God; rather He said: 'Seen from here it looks this way; seen from there it looks that way' ". Replying to the Pharisees and scribes who murmured at His association with publicans and sinners, Jesus spoke His longest parable in an effort to describe God's love for all men; and when He was asked to define a neighbor, He replied with His second longest parable; for who can *define* a neighbor? Paul used up two hundred words to tell the Corinthians what he meant by love; and the writer to the Hebrews could tell what "faith is" only by examples.

In our attitudes towards our Lord and Savior, we might all have been involved in the fourth century Christological controversies; but surely the day is past for any of us to become so embroiled in the immoralities of etymology that we would beat up, even figuratively, a homoousian or a homoiousian. Paul said that at his conversion he heard "unspeakable words which it is not lawful for a man to utter" (II. Corinthians 12:4), which the RSV gives as "things which cannot be told, which man may not utter"; and language failed him as he thought of "the breadth and length and height and depth" of "the love of Christ which surpasses knowledge" (Ephesians 3:18, 19: RSV); "thanks be to God for his inexpressible gift" (II. Corinthians 9:15: RSV).

You have read Paul Moody's story of how hurt was Doctor James Denney (1856-1917) by the criticisms levelled at his discriminating study of "Jesus and the Gospel"; among the passages which Doctor Denney was alleged to have ruled out as unauthentic, seeing that he had never preached on it, was "Come unto me": "with a broken voice Denney declared: 'I have never been able to' " (Moody: "Edinburgh, 1901" in "Religion and Life"). That is how it is with so many of us who say that "nor tongue nor pen can show the love of Jesus. What it is none but His loved ones know".

The great thing to be dreaded, brethren, is not an unorthodox view of Jesus, but a Christ so trapped in a definition that He can never be useful to us.

"Jesus shut within a Book is not worth
a passing look.
Jesus prisoned in a creed is a fruitless
Lord indeed.
Jesus in the hearts of men shows His
tenderness again."

And we believe that Christianity is the world's great redemptive religion; but who shall say that salvation resides with "the Catholic faith; which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly . . . Glory be to the Father, etc.", as the Manual of Prayers says? What right had that Deacon of mine, forty years ago, to object to receiving into the Church a man who could not state the exact hour and place in which he became a Christian? What right had that good sister thirty years ago publicly to call me to task for accepting into the Church a twelve year old girl, a child of the Church, daughter of one of our most Christian homes? What was all the shouting about? This girl had not re-

ceived "the witness of the Spirit"! But who will say "Lo, here" or "Lo, there" of the Spirit's presence?

What wonder that one of my good members, twenty years ago, confessed in our home that he had recently been embarrassed in being asked by a member of a splinter sect if he were saved! "I knew" said he "what was meant: was I saved so that I could never be lost? But I have often felt as Paul sometimes felt, that I might become a castaway". I could understand him, because once I strayed into a Salvation Army meeting in Denver where I was confronted in a money-or-your-life manner with: "Brother, are you saved?"; and showing some hesitance since I was still working out my salvation with fear and trembling, I was immediately surrounded by a squad of praying lads and lassies who organized into knee-drill on my behalf, and I was delivered only by remembering that "salvation" might conceivably have more than one meaning; and knowing that God looketh on the heart, I said: "Yes, I am saved", and all was well. By the same method I escaped the anxious seat when in a Kentucky negro service a dusky sister asked me if I was saved, which from the sermon I had just heard I knew I was *not*; but my acquaintance with the fluidity of words enabled me to say "Yes", and everybody shouted "Hallelujah!".

I know full well that all this is nothing new to you; but in our zeal for Christ's kingdom how easy it is for us to say: "Shibboleth or die!" and to "bind heavy burdens, and grievous to be borne" (Matthew 23:4).

We are told that Augustine wrote thirteen books about the Trinity. I have not read them; but I do hope that he left room for Charles Kingsley's "My heart demands the Trinity as much as does my reason; and I say it boldly, if the doctrine of the Trinity be not in the Bible it ought to be, for the whole spiritual nature of man cries out for it". Had they used their knowledge of the language of the heart, I wonder whether this very General Association of Connecticut would have declared in 1850 that in the exact words of the Westminster Catechism they could "find no language more clear or satisfactory than that of the ancient formularities, and that any "denial of them is heresy". Or whether in this General Association our predecessors would have hounded Horace Bushnell unsuccessfully but oh so savagely for saying that a word is only "a wretched makeshift for the conveyance of thought" (Life and Letters: 533), and that therefore every doctrine should be held "in a certain spirit of accommodation", to "be accepted not as laws over belief or opinion, but more as badges of consent and good understanding" (Dissertation on Language in "God and Christ": 81).

John Kelman once said, "there is more in Christianity than eye hath seen or ear heard; more than theologians have defined or rationalists denounced'" ("Things of the Spirit": in "Things Eternal"). Remembering that, we will pass from the tyranny of words into the glorious freedom with Christ Himself and with one another.

The parish preacher can also equip himself with plenty of intestinal fortitude whereby he can meet this tyranny of words; for you and I resent few things more than to be accused of not preaching the Gospel. "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15); we want to obey that injunction; but the word "Gospel" has been so appropriated by certain groups and individuals that sometimes our own convictions of its meaning may falter.

Yet this truth that words are but the vehicles of ideas which we are trying to express with these poor stammering tongues should stimulate us to follow the example of our Master Who said of the traditionalists of His day: "Ye have heard that it was said by them of old time . . . but I say unto you" (Matthew 5:21-48).

Because of the recent Billy Graham campaigns, we must all expect fresh forays of Fundamentalism challenging our Gospel. Let us not be afraid, for it is the fear of the Lord and not the letter which is the beginning of wisdom. "I have sworn upon the altar of God" wrote Jefferson to his friend Doctor Rush, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man". For the thought of this paper, that includes the theological tyranny of words.

Brethren, Jesus was not impressed when men knew how to say to Him: "Lord! Lord!". He was far more insistent on fruitage than on language. So as I see it, our business as parish preachers is not to save orthodoxy, but to put men and women and children into the way of salvation from the hell of vicious habits, of frightening fear, of deadening depression, of aching loneliness, of bitter hate, of pompous pride, and of social selfishness, by acquainting them with Jesus Christ Who has brought into this world, despite all His enemies and many of His good friends, life that is abundant, even eternal life.

If what we think and feel proves to be orthodox, well and good. If any man can play better music by adhering to rigid doctrines and systems of theologies, in God's name let him play! But in God's name, also, let us not be so tyrannical with words that we exclude any George Tyrrell from saying: "I have often been tempted to give up the struggle, but always the figure of that strange Man on the Cross sends me back to my task again".

It was a great moment in the life of Peter when he heard Jesus say to his faltering spirit: "Peter, I have prayed for thee, that thy faith fail not" (Luke 22:32), which both Moffatt and Goodspeed translate into "that your own faith fail not". Jesus gives to each of us parish preachers privilege of his own faith in Him; and if we will preach ours, and live it, then those who have taught us and those who have helped to ordain us can regret it neither in this world nor the next; while those among whom we have lived and spoken will say of us: "*There* was one who led us Christward, and who showed beyond dispute not only that the letter killeth, but also that the Spirit giveth life".

Manuscripts Invited

Have you some thoughts or experience with reference to some phase of the parish ministry which you would like to share with your clerical colleagues? THE QUARTERLY invites your manuscripts. They may be sent either to the department editors or to the Editor, 27 East Street, Pittsfield, Mass.

The modern pastor needs prayer more than ever.

THE PRAYER LIFE OF A PASTOR

by GRAHAM R. HODGES*

WITHOUT ANY ATTEMPT at morbid self-pity or rehashing of the current rash of magazine articles depicting the minister as a modern Hercules who juggles six balls at once while strangling giants and soothing feathers of upset females, we must admit that being pastor of a church today is more demanding than in days of not so long ago.

The same could be said of any work which combines several functions at once. The doctor is no longer a dispenser of calomel, quinine, and placebos. He is part of a profession which is expanding faster than the theoretically expanding Universe—caught between the findings of science and a public which reads all the latest cures in certain "Digest" magazines.

Recently the owner of a small hardware store showed me the tax-form schedule which his bookkeeper kept track of. Hardly a week of the year goes by without some long list going into the state or federal government for this or that tax. He told me: "Once just plain old double entry bookkeeping was enough. Now it takes a tax expert just to keep a small store like this operating. And woe be unto you if the tax forms aren't in!"

Perhaps the worker for whom life has become simplified is the skilled laborer who works eight to five at union wages and leaves his bench with no thought of it until next morning.

But for the independent business man, professional man, or pastor the grind does get more complicated. Hence the need for less friction in the gears.

The modern pastor needs prayer more than he ever did. And the multiplicity of wheels turning ever faster leave him less time for prayer. As the machine grows larger the dynamo which turns it may well become too small for the task. Hence the need for a rigid schedule of prayer which comes first.

Of Jesus' prayer life we know that he prayed frequently. He was seen to slip away from his disciples "while it was yet night" and seek communion with his Father. Again, after a hard day we see him go apart for prayer. And the night before he picked the immortal twelve he prayed all night.

When can a busy pastor pray?

Perhaps no single answer fits all cases. But early in the morning seems to be the most widely used time. While the mind is fresh, before the telephone starts its jangling, before committee meetings daze the brain, before any demands are placed on the spirit the spirit is prepared, reinforced, and made ready.

One pastor I know slips into the rear pew in the church on his way to the study each morning. There for a moment he thanks his Maker for being allowed to be a pastor, asks for strength for just that day, and then proceeds to a more lengthy prayer session in the study. Without this moment in the pew the day is not complete.

Graham R. Hodges is minister of the Emmanuel Congregational Church in Watertown, N. Y.

Prayer before work is like "clearing the decks" for action. It might well be the time to "take aim" at the day's objectives.

Here is the list of calls to be made this afternoon and evening. Here is the list of twenty-three pupils in weekday instruction class at two-thirty. Now, in the quiet of this moment, is the time to pray over each name. Today at noon an important luncheon meeting concerns community welfare. Pray for the speaker, those who plan the meeting, and for its objective.

Always in every parish are some who need prayer badly. The woman whose alcoholic husband has been worse lately. The widow of thirty-five who cannot reconcile her husband's death with the love of God. The overworked primary department head with an undedicated set of teachers. A storekeeper whose business is bound to fail because of the new supermarket nearby.

Have you ever wondered—are there people nobody ever prays for? Yes, there are. Plenty. I know one woman, forgotten in the County Sanitorium. Despite improved methods of communication by which we may know of events in India minutes after their happening we have less communication with those near at hand than ever before. As the world at large grows smaller the world at hand may easily grow larger and more impersonal.

Is there no person who remembers and cares for everybody? The pastor should. And finally, of course, he should pray for himself. And for his wife, the most heroic figure of them all. No statues of pastors' wives adorn our public parks. For them no Hall of Fame. But they need prayer and more prayer to walk the path they did not choose but which went with the man they love.

Modern physics tells us one thing, if it tells us anything, and that is that the amount of power contained in the Universe is literally unlimited. The wildest dreams of Leonardo da Vinci could not comprehend the power locked up in a handful of uranium.

And behind this physical power there is an unseen spiritual Power. From this we may draw continually and without fail. If we lack power it is not because it isn't available. "Ask and it shall be given . . ." When will we begin to take these words literally and without tongue in cheek?

Much depends on the prayer life of the pastor. Not only his own professional achievements. These are the least important of all. But his character, the salvation of individual souls, the success of certain ventures, the harmony within his own home, and the effectiveness of the Church—all hinge on the moments he spends alone with God.

"Go, labor on—spend and be spent . . ." Yes, this will happen anyway. The pressure of the day will take care of that. But more important are having at hand the power to labor and to spend.

Each man must make his own rules, set his own time, follow his own routine. But without some system the spring runs down, the machinery comes to a stop, and being a minister becomes a matter of dull routine. With an adequate prayer life "they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

THE RANGE OF SPRING

NOW SHINES THE SUN in ever lengthening day,
With gentle power making the seasons change.
Old Boreas in turbulence and stray
Outbursts of strength retires. Then comes the range
Of spring: warm winds that lay a bishop's hands
Confirming on the hills, smile at their grace,
And blow away. Oh, soon shall follow bands
Of all that seek new life. No hidden place
Shall not new greenery take on. To his
Own use each man will turn his gifts endowed,
Making his plans as all the auguries
Increase. His fields are burned and lands are ploughed.
Now share we in the promise of this time
And join ourselves to this sweet pantomine.

CHARLES LANGDELL

ALLELUIA!

THE NEARER SUN'S NOW RAM-ISH and he butts
Ice-clouds into snows more lush than rain.
Frigid earth dissolves in urgent ruts
By grass that withered, fertile now again.
Alleluia! Scatter we to fields
Of bright temptations as the birds return.
Let him find her now who never yields
To wintery commandments and won't learn.
Merciful's the only law of Spring,
And April gowned in green now tries, as judge,
The cause of everyone and every thing
Again: wherein the stone that couldn't budge
May roll away, she finds, and every thief
Arise in brightness trembling like a leaf.

ROBERT G. TUCKER

Mr. Langdell is in the banking business and lives in Andover, Mass. Mr. Tucker is on the English faculty of the University of Massachusetts.

THE MINISTER AND THEOLOGY

Dept. Editor: LAWRENCE L. DURGIN, Central Congregational Church, Providence 6, R.I.

The following discussion of the meanings of Stewardship *and* Evangelism *was first presented by its author as a lecture to the laymen of the C.C. and E & R Churches meeting at Oberlin last summer. Requests that it be given wider circulation prompted the editors to persuade Mr. Durgin to allow its publication in his department of* THE QUARTERLY.

TOMORROW TOGETHER IN 8,000 CHURCHES

by LAWRENCE L. DURGIN

THERE IS A SENSE in which we are building for tomorrow perpetually. There is out ahead of us the tomorrow of judgment and the tomorrow of our hope, our eschatological hope; where the purpose of God will be fulfilled by God—where we shall know, no longer in part, but fully even as we are now fully known, to paraphrase a Pauline phrase.

There is also a sense in which the mechanics of relationship will run more smoothly as we learn to work together in the accumulating tomorrows. To quote from the message to the churches from the Uniting General Synod last June, "A thousand new relationships must yet be woven into the fabric of the United Church of Christ."

For all of that, in one Christian sense, there is no tomorrow. We live in an everlasting now. In this sense there is nothing which can be accomplished in some vague tomorrow which cannot be accomplished now. Our conversation this evening is concerned with the Christian life as it works itself out in our personal existence and contributes to the life of our eight thousand churches. We are involved, therefore, in the realm of decision, not in the realm of growth or evolution. Presumably we are versed enough already to know the requirement upon us to be humble, grateful, obedient and joyous servants. There but remains the *yes* or the *no*. Some of us may not give the *yes* until tomorrow or four thousand tomorrows. But when the *yes* is given, time grinds to a halt in the everlasting now. Isaiah had a vision of it, "At the acceptable time I have listened to you, and helped you in the day of salvation." Paul catches up the truth of Isaiah's vision in his experience. Writing to the Corinthians his words seem almost to shout, "Behold, now is the acceptable time. Behold, now is the day of salvation."

We can dream about the past and we can and must confess the past. We can plan for the future. We can be anxious for it or hopeful for it or resigned to it; but the only living we can do is in the present. And so I would plead this evening for a sense of contemporary urgency in our work and prayer and fellowship this week-end. Let us not put off until some vague tomorrow what our Lord is asking of us today.

Since, this evening, I want to propose a program of evangelism and stewardship there is one final point which I must make clear in the introduction. While it is an ambitious program you can individually accomplish ninety percent of it before you even leave this campus. Please don't miss the whole point by wishing others could hear this speech (though I thank you very much); or by asking what we are going to do about the one-third of the membership of our churches who pledge less than fifty dollars a year; or by complaining about every conceivable delinquency of church members other than yourselves. If America is not converted in this year of our Lord, you have no one to blame but the Lord or yourself. Personally, I would hesitate to blame the Lord.

There you have the introduction. It may have been too severe. You may feel like the junior high school girl in the New Yorker columns who turned down the part of Cinderella in the school play and when asked the reason why said, "There's too much housework in the first act." If you do feel that way, you're in good company. There was once a rich and powerful young man who turned sorrowful away.

I. STEWARDSHIP

A. What It Is Not

Stewardship is not a technique and it is not a program. Every time we present it as such we deny its very nature. The decision to be a steward is a personal decision and therefore, by definition, cannot be super-imposed on another person. It cannot be a means to an end because it is an end in itself. To make a goal into a gimmick is almost as bad as making a means into an end.

It is true that a particular church's money raising problems would be over if there were more stewards in that church—but this is an attempt to use God to the glorification of mammon. It is true that none of us would want to live in a community where there was no church but to use the argument is to settle for that kind of cheap grace wherein we can survive and prosper by our own feverish antics. It is true that budgets can be raised by appeal to personal vanity and its hopes for social standing; but to do this is, in effect, to thank a millionaire for a thousand dollars in the name of the widow who put in two copper coins—her whole living. Of course it makes you feel good to give, to become an open channel through which the great gifts of God may course in an antiphon of blessing received and blessing spent—but to appeal on this basis is to leave a man satisfied with an inner glow of self-righteous satisfaction when he deserves from you—Christian missioner—a chance to continue the tormenting agony of hungering and thirsting after the righteousness of Him who alone is righteous. Of course the church is the extension of Christ's person and purpose but to let even the tither assume that what he does for the church he is "doing for God" (especially if that particular church is bent upon taking care of its own needs first) is to corrupt the gift and the giver and the church—making them each and all unacceptable to Him who gave his only Son out of His love for the world—the whole world—in relation to which the church is expendable and not eligible for benefice.

I am sure you have the experience to know that a great and spontaneous idea can become corrupted by organization. Stewardship is not a means; it is a result. When we let it become a means we are lost. Only the pure, adoring worship of Almighty God leaves the devil frustrate and impotent. But the snivelling coward who can be felled by "one little word" becomes the organizing genius of all techniques and programs.

Stewardship is, secondly, not an earning of merit. As though there could be

any further reward from Him who has given us, while we were yet sinners, life and health and all things needful for salvation. And as if we could by any effort—earn even a loaf of bread. Men, this is what the Christian gospel is all about; this is the radical recognition behind that cataclysmic revolution known as the Protestant Reformation. T. A. Kantonen in his "Theology for Christian Stewardship" tells us, "Recently a prominent member of the Roman Catholic hierarchy addressed a group of workers in a Community Chest campaign thus, 'The contributions which you make and secure will be recorded in your Book of Life. They will count to your treasure in heaven.'" That member of the Roman Catholic hierarchy was true to his own light—accurately reporting the ledger-keeping of a Divine Accountant. But it has nothing to do with the faith wherein we stand and when we let people give to gain merit in the eyes of God or even in the eyes of community or church we are witnessing to the very heresy at whose hands the martyrs bled and died.

Stewardship is not a technique for raising money. Stewardship is not a program for earning merit. It is a personal giving back of what was never ours. And how America cries for this living word. For here is the situation.

B. The Situation

William Whyte tells us, in effect, that we are slaves in an indentured society. "Organization Man is the Middle-class American who has left home, spiritually as well as physically, to take the vows of organization life." He has done this for the organization which has trained and fed him. Trained him and fed him indeed! This is a selling-out—an indenturing of what God has given him and made him. "What does it profit a man if he gains the whole world and loses his own soul?" Or again do you remember A. G. Spectorsky's pitiful little exurbanite who deciding that he needed another appurtenance for his estate, decided an apple orchard was the answer. He had one put in at a cost of over $8,000 and could swear without betrayal by a lie detector test that he had done all the work himself. Done all the work himself, indeed. And yet this is our situation. We are a nation of "self-made men." How desperately we need the living word of what stewardship is all about.

To the pride and self-sufficiency of our time, willful or unconscious as it may be, we bear witness to our complete dependence upon the mercy and largesse of God boasting naught, save in Christ Jesus our Lord. This living word America needs.

And to the slavery of our time we bear witness, by our humble dependence, to the freedom wherewith Christ has made us free.

C. What Stewardship Is

Stewardship can be summed up in simple word:

> "We give Thee but Thine own
> What-e'er the gift may be
> All that we have is Thine alone
> A trust, O Lord, from Thee."

It is a recognition, in other and less poetic words, that if God looked off into the distance in a single moment of daydream, life would cease with the abruptness of a summer shower. Men would have no time to plan their survival. And if they had all the time in the world they could not survive. Where would they find adequate substitute for oxygen, an adequate glue to substitute for gravity? It is a recognition that for all our highly developed descriptive knowledge and imitative power for utilitarian purpose, creation is beyond us forever. We are marvelously adept at working with materials and will continue to progress as artisans of artifacts. But that is manufacture and not creation. When God created "the earth was without form and void." By the single utterance of "the word" nothing

became something. "And God said, 'Let there be light.' And there was light." Stewardship comes from a recognition that those things needful for life and salvation are forever beyond our capacity to guarantee. And when man is tempted to be proud or to complain (and the two are closely related) he reads Yahweh's devastating rebuke to Job and his soul is cleansed. Have you read those concluding chapters of the Book of Job lately? Listen to just a few of the verses.

"Where were you when I layed the foundation of the earth?
Tell me if you have understanding who determined its measurements—surely you know!
Or who stretched the line upon it?
Or who shut in the sea with doors, when it burst forth from the womb?
Have you commanded the morning since your days began, and caused the dawn to know its place, that it might take hold of the skirts of the earth?
Have the gates of death been revealed to you, or have you seen the gates of deep darkness?
Where is the way to the dwelling of light, and where is the place of darkness?"

So far we have referred to the stewardship of every reverent person—of every person who is sensitive to the sacredness of life and the high cost of sustaining it. It is what led the ancient Jew to the concept of the tithe. The significance of the tithe goes, as you must know, beyond the percentage factor involved. In addition to that it represents the first fruits: charity first and then shoes; and in the fact that it was regular—leaving even savings problematic by comparison.

Christian stewardship rests on an even greater gratitude. The Christian steward knows that but for God's redeeming love he would lose life in living—that his much knowledge would becloud wisdom. The Christian steward knows that he cannot save himself. With Kierkegaard he knows that he is mortally ill with a "sickness unto death." And knowing his situation—for which the word desperate is no exaggeration — he recognizes God's love in Christ. He knows that by a deliberate act of rebellion he has alienated himself from God. And yet God will not be alienated. He sent first the prophets and in these latter days he sent his only begotten Son. The Christian steward knows that in the coming of this Son he has had presented to him a New Creation and that to him is given the invitation to be a New Creature in Christ Jesus by the grace of God. No longer is he a servant or a hireling in God's Kingdom but now he has been elevated to Sonship. He is an heir, a joint heir with Christ. He knows that for him words like "purpose" and "meaning" would vanish completely from his vocabulary if he should cease in this new creaturehood which is in Christ and which is wholly and solely a gift from God.

Is it any wonder then that Christendom loves to join in the hymn:

"Were the whole realm of nature mine
That were a present far too small
Love so amazing, so divine
Demands my soul, my life, my all."

Since he knows that even the recognition of this marvelous fact came to him by the grace of a patient God, he becomes patient with his fellowmen who are blind as he was once, so recently, blind himself. So he repudiates all forms of coercion; relying rather and entirely on simply being an example of a joyous witness.

Now we must turn our attention to an oft-neglected aspect of stewardship: the stewardship of the church, of us who are in decision making positions in the local church. For you see as a church we are also heirs of and fully dependent upon this grace of God. Do you think the church of Jesus Christ could have survived a single century if its survival were

dependent upon the wit and grit of the churchman? The church has survived in spite of us and in spite of our chicanery. It has survived because of Him who brought it into being and redeems it as he judges it and is even now sustaining it. It is for this reason that it is extraordinarily difficult for me to understand how a church can possibly justify an action which leads to the carpeting of its floor or the roofing of its structure or even the paying of its minister before it pays its full share to the mission of the church. We do not exist by our own power and design but by the purpose and power and design of Almighty God. And therefore we cannot exist to suit ourselves but must relinquish this domain as an instrumentality for the use of Almighty God.

In addition to this general sense of stewardship which the church must have it has an additional burden which the individual does not have in such a large degree. It has the burden of being the trustee of the treasure and the time and the talent of faithful persons who are putting into its hands the token of their gratitude to God. In my administrative work I cannot overlook the fact that a single postage stamp exceeds the widow's mite. Have I used this person's all—and more—to tell the truth in that letter which bears the stamp? You see in this perspective mistakes become more than goofs, they are sacrilege.

Now the persons in our churches are going to be patient with us for a while. They know as well as the next man that it takes time to iron out the machinery of a united church. But they will not be patient forever and they shouldn't be. If our ecclesiastical structure local and otherwise cannot obtain an operative level which can be achieved only by selflessness and by prayerful, careful thought then the institution deserves to die. And in the meantime these people have a right to know that we know that this is our obligation. That we know that in addition to being trustees of the precious gospel we are also trustees of the fruits that that gospel has harvested in them. This is not a plea to return to some kind of first century informality. It is not a plea to do away with organizational structure. For of course we must have organization. It may not be the best way to work but it is the only way that human beings can work. It does mean that we who are in these organizations must consider ourselves to be under the judgment of God, to daily confess our many sins, to hold up to his judgment our hopes and our plans, our fears and our anxieties beseeching him of his great mercy to redeem us and then to use us. Christian stewardship is, then, the matching of gift for matchless gift: our life and its whole substance for the gift of perfect love. And though God's Son and his precious death are matchless—in the strange economy of God our gift returned is made sufficient. My all for His all. But to do any less is to become identified with the hypocrisy and the deceit of Ananias and Sapphira and to suffer the same consequences as far as the new creaturehood intended for us is concerned. This New Creature in Christ Jesus, fresh and sparkling as a new born babe, is stillborn—its life snuffed out by the lie of pretending instead of being. D. T. Niles calls us to account with a word of common sense: "It is absurd to think that the Christian can spend his time and energy and money for everything that the world is spending its time and money and energy for and then use what is left over of time and energy and money for the Kingdom of God."

But when the Christian steward eschews pretense and hypocrisy what marvels occur in the economy of God. John Wesley—as we know—founded his life on this kind of stewardship. Far greater than the money he gave away was the life he gave in living to the glory of God. But do you know the economics that resulted from this decision? In his first

job he received 135 pounds for the year. Determining then and there to peg his standard of living at that point—no matter how much more he had to spend, this man, on a preacher's salary all his life, gave away the equivalent of one million dollars. And I am sure he wished it could have been more.

"Were the whole realm of nature mine . . . . a present far too small!" Christian stewardship is a matching of gift for matchless gift: our life and its whole substance for the Gift of perfect love.

II. EVANGELISM

Now let us turn to evangelism. You probably know the story that Bernard Clausen used to tell of the young bride-to-be who was experiencing more than the usual amount of rehearsal evening nervousness. Not knowing exactly what the reason might be the minister called her into his study where, to his relief, he discovered that she was just a little overexcited about the events of the next day. So he gave to her his favorite formula. He said, "When you enter the church tomorrow afternoon shortly before four o'clock and the processional begins, you will be walking down the aisle that you have walked down many, many times before. There is nothing strange about that aisle. Concentrate on the aisle. When you get about half-way down you will look up and you will see the altar up there: the altar before which you have worshipped and your father and grandfather before you. Concentrate on that altar. And when you get about two-thirds of the way down you will see him: the one to whom you have pledged your troth, whom you plan to marry, with whom you will live 'until death do you part.' Concentrate on him."

The girl seemed somewhat pacified. The next afternoon the wedding march began, the girl came down the aisle completely composed apparently, except that the people sitting in the pews right next to the center aisle seemed to hear the bride muttering between gritted teeth, "Aisle, altar, him. Aisle, alter, him."

And I daresay she did! And he altered her too! No one of us can help but be changed by our relationships. At its rock bottom I suppose this is what evangelism is all about.

A. What Evangelism Is Not

Evangelism is not, essentially, a program of revival. Such campaigns, highly publicized or otherwise, may focus our attention on a need—but they may also make us complacent in the dangerous assumption that when the campaign is over the need has been met. If there are five million unchurched people in the New York area—and I guess that's no exaggeration, you would have to fill Madison Square Garden every day of the week for a year with just the unchurched to have each one of them hear the Word once. And then there would still be the long job of having them want to hear it a second time and a third, and for the rest of their lives. Can you see the problem?

Or shall I spell it out this way. There's a thousand of us here. On the average, interested committed persons like ourselves should be able to be the instrument for an average of one conversion a year. Supposing we all moved to New York City. In twenty years we could together record some twenty thousand conversions—and that's a lot—but it's less than one-half of one percent of the total unchurched persons there now. By then the population increase would more than erase our gains.

Or again, I live in a metropolitan area—and there, as in all metropolitan areas, some churches are anxious for their future. People are moving out to the suburbs. Yet in that area, fairly well-churched though it is too—thanks to the Roman Catholics—there are at least two hundred and fifty thousand unchurched

people. That's enough people for five hundred new churches and plenty of new members for the old as well. That's more new churches than all the present Protestant churches combined. We've had ten years and more now of "religious revival" talk and campaigns—long enough to know that it's not going to do the job of even keeping up with the population growth.

Does the Christian have a living word for this loneliness of our time? Would you be interested in Norris Houghton's answer? After speaking of this loneliness for perhaps an hour he said, to us "Of course, you have never known this loneliness since you have had Jesus Christ!"

C. What Evangelism Is

If this is our situation: if we know now that evangelism is not some flamboyant, highly publicized and costly campaign; and if we know that it is not the job of the professional religionist; what is evangelism? Let me attempt to reduce it to its simplest terms. It is witnessing to what you are, and why you are what you are, where you are.

This sounds very simple and indeed it is. What could be more simple than to be what you are; to give credit for what you are where credit is due; and to do all this wherever you are with whom ever you happen to be? So simple we may overlook the challenge of it, preferring rather some mission which would take us to the other side of the world. But is it so simple? Where else must the life lived coincide to the word spoken more closely than right at home where the two can be measured down to the last eighth of an inch?

This sounds very personal and indeed it is. Every person makes a witness whether he wants to or not. For instance the Christian witnesses to Christ (why you are what you are) rather than to himself. The only way the Christian can avoid witnessing to Christ is by denying Christ, by ceasing to be a Christian. But the "you" of this simple definition is not only personal. The family makes its witness for or against Christ. And so the Church and the denomination and the Councils of churches. Each Christian unit has resting on it the full responsibility.

In witnessing to Him who reveals the unlimited forgiveness of God we (whether as individuals, families or churches) are under the compulsion of unceasing forgiveness. In witnessing to Him who came to all the world, we are under compulsion to ignore the lines of class and race and nation personally—and lend tireless efforts to erase them socially. In witnessing to Him who gave himself for us, we are under compulsion to the kind of selfflessness where we will come to see ourselves as expendables. The merger which makes it possible for us to be here this weekend under this particular auspices represents—let's face it—a certain dying to self, a bit of evidence that we have learned of our expendable nature looking forward in joy to being raised up in a newness of life.

This concept of bearing witness is not strange to Americans. The concept, if anything, is too common. Someone has said that we are a nation of salesmen. Everyone has an axe to grind. The golf course has become the market place. If you play with an insurance salesman, you are apt to have a drastically improved insurance program. So common is the salesman that we ask of each other instinctively, "what's your pitch?" It's so refreshing to run into a person without an angle that we can hardly believe it when it happens.

Evangelism is witness. Every Christian is a witness to what he has seen and heard and known in Christ Jesus. And so every Christian is, by definition, an evangelist; devoting his life to making a good confession to his fellowmen by both his word and his deed.

Now when we confuse our evangelistic

responsibility—our witness to God in Christ—with the relatively petty programs and plans of a particular church or denomination we become just one more group with an angle and we deserve to be ignored. No church suffers—even statistically—from having true evangelists in its membership. But the evangelist must remain free to be concerned only for the gospel and for the person to whom he goes. Statistically his efforts may actually benefit a rival church in a particular instance as if churches could be rivals—really! We are expendable and so is our church. Thus, we have no angle. To the extent that we effect this selflessness we shall be refreshing and welcome company for all sorts and conditions of men.

There is a second distinction between ourselves and the salesmen of our day. They have to be arrogant to perform their tasks. No matter how they hide it they have to really believe that they have something we must have. And they must convince us so thoroughly that we are willing to purchase. The Christian goes to his fellowman in humility. We have no great product. We are not out to give him a pill; we are asking of him a life. We are not about to lift a burden (not immediately at least) we are asking him to assume a burden—the burdens of the whole world. And even when we think of the great product we do have in the end, that peace of God which passeth all understanding—we are not offering that out of any bounty we might have. As D. T. Niles puts it, the Christian is, "One beggar telling another beggar where he can find food."

What of the "where you are" of this simple definition? God can use and does use every willing person wherever he is and whoever he is. The large corporations of our nation spend millions of dollars each year combing the campuses of the country and attempting to skim off the cream of each year's crop for their training programs. Some of the cream of the crop—thank God—finds its way into the church. But even more thrilling is the fact that God can and does use the skimmed milk as well. Whenever you record the names of those whom you would have to include in a listing of "the most effective Christians I have known" have you ever noticed how varied that listing is? It is not alone the intelligent though some intelligent people would be included on the list. It is not alone the gracious though some gracious persons would be included on the list. It is not alone the poor though some poor would be included on the list. It is not alone the wealthy though some wealthy would be included on the list. Every one of us whatever our station, whatever our calling, whatever our native talents, whatever our liabilities is eligible for this essential task of evangelism.

Cries of help — spoken and unspoken—from the bored, the indifferent and the lonely are addressed to us. When we surrender ourselves to God in Christ we are given to look upon this loneliness and this need with the eyes of Christ and to feel it with the compassion of Christ. We are given a task to do and the strength with which to do it.

There is a miracle in all of this. Every evangelist finds that God has preceded him. Bishop Newbigin of the Church of South India says that every missionary has had the experience of knowing that the way has been prepared—as Cornelius was ready for conversion before Peter ever arrived. Kyaw Than of Burma, Secretary of the East Asia Christian Conference reports a finding of their conference that "Evangelism is not something that we do but what God does with anything we do." The final reason we can go forth at all is this assurance that we are accompanied and have been anticipated by the Holy Spirit.

Evangelism is witnessing to what you are; and why you are what you are; where you are. It is what a man is given to do after he has learned to pray with Charles

Whiston. "Take me from myself and use me as thou wilt where thou wilt when thou wilt and with whom thou wilt."

CONCLUSION

Stewardship then is your commitment; the asking of God to take you back unto himself—all that you have and all that you are. In relinquishing yourself in this way you recognize that you are merely giving back what has been given to you as a steward. Stewardship is your commitment.

Evangelism is your task: a witnessing to your stewardship, a witnessing to your recognition that all that you are and have and hope to be is of Him who has given you life and health and all things needful for your salvation. It is witnessing to what you are—a steward of Christ Jesus—and why you are what you are—because you have recognized God's wonderful act in Christ; and where you are.

This returns us full circle to what I said in the introduction: that the task, that is ninety percent of it, can be accomplished right here on this campus before you leave. For accomplishment rests on decision more than on development. You can decide this night, or tomorrow at the Communion Service, or on your way home: that you will hold all that you are and have in sacred trust and that you will share this recognition with all those with whom you come in contact. This decision, made by a thousand of you, would go a long way to guaranteeing the task of evangelizing this generation.

In conclusion I can but say that I cherish for you this kind of decision and going forth if you have not experienced it before. And I share in your joy if you have. For there is a great joy in it, isn't there? The Christian is almost overwhelmed by the joy of this knowledge and commission. Do you remember the story J. V. Langmead Casserley tells of the big bruiser of a man who is converted by the Salvation Army? And as is the practice of the Salvation Army they tried to find something for him to do. He had no particular talents or skills but he was big and he was strong. So they gave to him the task of carrying and beating the big bass drum. After a little bit of instruction he was able to do fairly well. They had no particular complaints to make about his playing during the street corner meetings. The only difficulty was that he beat the drum out of season as well as in season. He beat it morning, noon and night—in fact so far into the night that he interrupted the sleep of the others in the dormitory. Finally he had to be called into the Captain's office where he was given a severe reprimand. His reply startled the Captain. "I can't help it. I can't help it. I feel so damned good I could burst the bloody thing."

As J. V. Langmead Casserley says, his language may not be our language. But this is the overwhelming joy in which we go forth.

Dept. Editor: ARTHUR P. COLBOURN, Pawtucket Congregational Church, Pawtucket, R.I.

A SERVICE FOR GOOD FRIDAY

by ARTHUR PRESTON COLBOURN

For the Christian, the story of Jesus' arrest, trial, and crucifixion is among the most dramatic in history. It probes to the depths of human emotion and divine love; and it soars to the height of the spirit at its sacrificial best. And it does this in classic prose; in rich, warm idiom that has become second nature to generations of Christians and a part of the common spiritual coinage of the race.

With such a wonderful liturgical possibility at hand, why not use the story in its entirety—and simply allow it to pour forth its own intense message? Why be content with a few verses of it read as a setting for a sermon text, or as a background for meditations on "The Seven Last Words"?

The Order of Service, given later in this article, includes the complete story as recorded in Scripture and also several aids to assist the worshipper in following the swiftly moving drama as to time and place.

The hymns suggested are from the Pilgrim Hymnal, since it is the one used by most Congregational churches. However, this Hymnal's list of appropriate hymns is limited and inadequate. The hymns used should naturally follow the movement of the Good Friday drama; and the service should end, not on a note of utter gloom, but on confident, centurion-like faith—"Truly this man was the Son of God."

The service is planned to take approximately one hour, beginning at 2 p.m. and ending at 3 p.m.—"the ninth hour," the hour of Jesus' death. Because of the tremendous impact of the story, most people will not feel the need for a long sermon, but time will be available for a ten minute meditation.

* * * * * *

ORDER OF SERVICE

CALL:

"Is it nothing to you, all ye that pass by?
Behold, and see if there be any sorrow like unto my sorrow."
(Lamentations 1:12a)

"Whosoever will come after me,
Let him deny himself, and take up his cross, and follow me."
(Mark 8:34b)

INVOCATION:

Almighty God, Who hast set us in the fellowship of thy Son:
Be near to us at this hour of solemn meditation.
May our hearts be opened to every holy affection, and ready to receive and cherish every sacred memory and serious impression.
Give us to know the power of the death which this day commemorates.
Let a portion of the spirit which led our Saviour to the Cross descend upon us and fill our hearts with the love of God and man; through the same Christ our Lord. Amen. (Adapted—1)

I. AT "A PLACE CALLED GETHSEMANE"

(The Garden of Gethsemane was located west of the city of Jerusalem . . . across the valley of the brook Kidron . . . on the slope of the Mount of Olives, which towers 200 feet above the City . . . on the road to Bethany. The word, "Gethsemane" is derived from two Hebrew words meaning "press" and "oil"—"where olive oil is pressed.")

HYMN: "Go to Dark Gethsemane" or "Tis Midnight, and on Olive's Brow"

LESSON: THE BETRAYAL AND ARREST OF JESUS

Mark 14:43-50

The Betrayal of Judas Iscariot;
The Arrest;
Simon Peter takes the sword . . . cuts off right ear of Malchus, the high priest's servant.

SOLO: "Into the Woods my Master Went"

II. JERUSALEM; WITHIN THE CITY WALLS

a. At House of Caiaphas, the High Priest

LESSON: THE HEARING BEFORE THE SANHEDRIN, THE OFFICIAL COUNCIL OF THE JEWS

Mark 14:53-72

The hearing before Caiaphas the high priest, the chief priests, elders and scribes;
Peter denies his Lord thrice.

PRAYER: (To be said in unison)

Deepen within us our sorrow, O God, that we have so often followed our Lord but afar off, and at times have even made denial. Grant that, by His redeeming love, we may be led to put away those sins which make us unworthy to be numbered among His disciples; through the same Christ our Lord. Amen. (Adapted—2)

b. At Palace of Pontius Pilate

LESSON: THE TRIAL BEFORE THE ROMAN AUTHORITIES: PONTIUS PILATE AND HEROD ANTIPAS

(Pontius Pilate was the fifth Roman Procurator of Judea, A.D. 26-36; Herod Antipas, Governor of Galilee and Perea, had come up to Jerusalem for the Feast of the Passover.)

Matthew 27:1-14

Jesus delivered to Pontius Pilate;
Judas repents his betrayal and hangs himself;
Pontius Pilate questions Jesus.

Luke 23:4-16

Pilate sends Jesus unto Herod;

c. At Residence of Herod Antipas, Visiting in Jerusalem

Herod questions Him and sends Him back to Pilate;

d. At Pilate's Palace Again

Pilate would release Him.

Matthew 27:15-26

"Barabbas or Jesus?";

Pilate's wife's dream;
Pilate washes his hands; releases Barabbas, scourges Jesus and delivers Him to be crucified.

e. In The Praetorium, The Courtyard of The Palace

Matthew 27:27-31

Soldiers of the Roman Procurator take Jesus into the courtyard and mock Him.

HYMN or ANTHEM: "O Sacred Head Now Wounded"

LESSON: THE CRUCIFIXION OF JESUS

III. THE WAY OF THE CROSS

Luke 23:26-32

Simon from Cyrene in North Africa, the father of Alexander and Rufus, forced to bear the cross;
Jesus speaks to "the Daughters of Jerusalem";
Two criminals led with Him to be put to death.

IV. AT THE PLACE CALLED "THE SKULL"

(The place was called "Golgotha" in Aramaic, and "Calvary" in Latin; it was probably located north of the city, not far outside the wall.)

a. "And it was now the third hour . . ."—9 a.m.

Luke 23:33-44

Jesus and the two criminals crucified; the one on the right hand and the other on the left;
FIRST WORD FROM THE CROSS—"Father, forgive them; for they know not what they do";
Jewish leaders scoff at Him;
Soldiers mock Him;
Accusation inscription placed over His head, "This is the King of the Jews";
His association with the two criminals;

SECOND WORD FROM THE CROSS—"Today shalt thou be with me in Paradise."

PRAYER: (To be said in unison)

Almighty God, Whose Son, when He was reviled, reviled not again, and Who, on the cross, did pray for His murderers, and for the repentant criminal who suffered with Him: Implant in our hearts the virtues of gentleness, patience, and forgiving love; that we too may overcome evil with good and, for His sake, likewise love our enemies; through the same Christ our Lord. Amen. (Adapted—3)

b. "And it was now about the sixth hour (12 noon), and . . . darkness came over the whole land until the ninth hour (3 p.m). . . ."

HYMN: "When Our Heads Are Bowed with Woe" or "My God, My God, Why Me Forsake?"

LESSON: THE CRUCIFIXION (Continued)

John 19:25-27

"When Jesus . . . saw His mother, and the disciple standing by . . ."

THIRD WORD FROM THE CROSS—"Woman, behold thy son . . .
Behold thy mother."

c. "And about the ninth hour . . ."—3 p.m.

Matthew 27:46-47

FOURTH WORD FROM THE CROSS—"My God, my God, why hast Thou forsaken me?"

"This man calleth Elijah."

John 19:28-30a

FIFTH WORD FROM THE CROSS—"I thirst."

SIXTH WORD FROM THE CROSS—"It is finished."

Luke 23:46

SEVENTH WORD FROM THE CROSS—"Father, into Thy hands I commend my spirit."

". . . and having said these words He gave up the ghost."

HYMN or ANTHEM: "There is a Green Hill Far Away" or
"O Come and Mourn With Me Awhile"

LESSON: "AND WHEN THEY . . . SAW THAT HE WAS DEAD . . ."

Mark 15:39

The centurion's testimony, "Truly this man was the Son of God."

Mark 15:40-41

". . . women beholding from afar . . ."

John 19:31-34

". . . one of the soldiers with a spear pierced His side."

PRAYER: (To be said in unison)

Almighty God, Whose most dear Son went not up to joy before he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; through the same Jesus Christ our Lord. Amen. (4)

HYMN: "Beneath the Cross of Jesus"

SERMON, followed by PRAYER

HYMN: "In the Cross of Christ I Glory"

d. "And when even was come . . ."

LESSON: THE BURIAL OF JESUS IN THE TOMB OF JOSEPH OF ARIMATHAEA

Mark 15:42-47

LORD'S PRAYER

COMMENDATION

Let us now depart and go in peace.
And let us run with patience the race that is set before us;
looking unto Jesus, the Author and Finisher of our faith;
Who for the joy that was set before Him endured the Cross."
(Hebrews 12:1b-2a)

SOURCES FOR PRAYERS

1. Hunter, John, "Devotional Services for Public Worship"
(Revised Edition 1903—E. P. Dutton, N.Y., 1936)
2. "A Book of Worship for Free Churches"
(Oxford University Press, N.Y., 1948)
3. Source of prayer unknown.
4. Suter, John Wallace, Jr., "The Book of English Collects"
(Harper & Brothers, New York, 1940)

A SERVICE OF WORSHIP

FOR A CONFERENCE ON CHURCH VOCATIONS

The following service was prepared by the Reverend Charles D. Broadbent, Minister of Danforth United Church, Syracuse, New York; and a Chaplain in the United Student Fellowship at Syracuse, University. He suggests that the group, if not too large, can be seated in a circular or semi-circular arrangement. Seven young people have been provided beforehand with the readings and are scattered throughout the congregation.

OPENING PRAYER: O God, who has brought us together that we may consider our responsibilities toward the Church that has nurtured us in spirit, grant that we may be led by Thee toward whatever service we may render to Thee through Jesus Christ. Amen.

A HYMN: "Be Thou My Vision"

LEADER: As we think about the possibilities of using our energies in God's work, let us remember the experiences of some of the great ones who have preceded us in the leadership of God's people. There was one called the prophet-prince, of high station in this country, who found his call in the Temple of the Lord. His name was Isaiah.

FIRST READER: (Read Isaiah 6:1-8)

LEADER: At the other end of the social structure was a simple herdsman who saw the plight of his people and responded to God's call to serve those needs.

SECOND READER: (Read Amos 7:11-15)

LEADER: Jeremiah was conscious of a commission from the very beginning of his existence.

THIRD READER: (Read Jeremiah 1:4-12)

LEADER: The Book of Jonah tells us the story of a man who was called but did not want to go—at first—although he finally did.

FOURTH READER: (Read Jonah 1:1-3)

LEADER: The picture of Jesus, calling His disciples, is like our own situation. They were young men, seeking a meaningful task for their lives and finding it in the call of the Master of Life.

FIFTH READER: (Read Matthew 4:18-22)

LEADER: The greatest apostle of all found his mission in a dramatic way. After opposing the way of Jesus violently, Paul sought to do harm in Damascus and ended up by doing good to the whole world.

SIXTH READER: (Read Acts 9:1-9)

LEADER: As each of you may be thinking of yourself and your home, let us take a glimpse at a home of the first century. What is said about Timothy is probably descriptive of us all.

SEVENTH READER: (Read II Timothy 1:5)

LEADER: These are the experiences of only a few of those who have given themselves to God's service. Where will you put your talents to work?

Let us pray: O God, who has guided us in the paths of our lives, be with us this night and in the days that follow. Guide our thoughts and our feelings. Help us to make right decisions. May we use our talents, each one of us, in the best manner, so that each one may make his best contribution to the Christian Church and to the privilege of spreading the Gospel of Christ. Amen.

A HYMN: "Before the Cross of Jesus Our Lives Are Judged Today"

THE MIZPAH BENEDICTION

THE MINISTER AND THE WORLD CHURCH

Dept. Editor: WILLIAM L. BRADLEY, Hartford Seminary Foundation, Hartford, Conn.

The following statements, with which every minister should be acquainted, were published last August, following the meetings of the Central Committee of the World Council of Churches, at New Haven, Connecticut. The Central Committee is responsible for the executive decisions of the World Council in the interim between the meetings of the General Assembly. The first statement was prepared for the Central Committee by the Commission of the Churches on International Affairs, headed by Dr. Richard Fagley, a Congregationalist. On the basis of this report, the Central Committee issued the second statement, reproduced below.

ATOMIC TESTS AND DISARMAMENT

STATEMENT OF THE C.C.I.A. EXECUTIVE COMMITTEE 24 JULY, 1957

THE PEOPLES of the world have been visited by a new fear. They are moved, indeed deeply alarmed, by current tests of nuclear weapons. These to them appear to be a portent or shadow of world conflict. At the very least, these tests seem to them to carry a potential and grave menace to health.

The hazards to health from nuclear experiments must be taken seriously. All people are affected in some degree by radioactive fallout. More important is the effect upon generations yet unborn. The degree of damage may thus far be comparatively small, but uncertainty itself gives rise to genuine anxiety. But fear alone is no sufficient basis for the pursuit of moral ends.

We must point out that this world-wide concern in which we share has deeper roots. Tests are taken to be a visible sign of preparations for atomic warfare. Vast areas could be depopulated by the powers of destruction now available and the dangers of fallout be multiplied a thousandfold. The main concern must always be the prevention of war itself, for the evil of war is an offense to the spiritual nature of man. But since any war carries increasing danger of becoming an atomic war, this task makes the prevention of atomic war, which shocks the conscience of mankind with a peculiar repugnance, all the more imperative.

The total problem involved is so baffling and complex that no man can speak with certainty. All must humbly confront the issues, for all are involved. The mounting stockpiles of atomic weapons and increasing dependence upon atomic deterrents heighten the danger that atomic weapons will at some point actually be used. Yet, in the judgment of many, our present insecure peace rests mainly upon the possession of atomic deterrents on both sides of a divided world and upon the suicidal character of atomic war. This paradox does not relieve us of the need to examine our goals and the means thereto.

I. *What is Needed?*

The objectives of a strategy to overcome the menace of atomic war are interrelated and interdependent. And they must be pursued in such a way as to safeguard as fully as possible the security of all nations. While they may be variously stated, we urge consideration particularly of the following:

(a) To stop, by international agreement, the testing of nuclear weapons; and

(b) To bring to a halt the production of nuclear weapons, under such controls as will most fully ensure compliance; and

(c) To develop measures which will reduce national armaments, nuclear and conventional, with provision for necessary safeguards as such measures are progressively taken; and

(d) To accelerate international cooperation in the development of atomic power for peaceful purposes, under proper safeguards; and

(e) To establish more effective mechanisms for peaceful settlement of international disputes and for peaceful change.

Together, these objectives form a framework for responsible action against the atomic threat as a whole. Each is important in itself, but more important in combination with the others. In this connection, we note the following:

(a) *Atomic Tests.* It is important that compliance with agreements to stop testing nuclear weapons be verified internationally. Otherwise, distrust may in fact be increased. Further, such agreement should be related to general disarmament, whether as an integral part or as a first step, if subsequent disillusionment is to be avoided.

(b) *Atomic Production for Military Purposes.* Stopping the production of nuclear weapons is more fundamental than stopping nuclear tests. Any agreement to stop tests requires a further commitment to stop production. Measures undertaken to ensure compliance would constitute a major element in a broader system of disarmament.

(c) *Measures for Disarmament.* Partial disarmament measures must always be seen in relation to comprehensive disarmament. The whole range of the disarmament problem, including provisions for warning against surprise attack, must be dealt with as may be appropriate and practicable: conventional armaments, guided missiles, biological and chemical warfare, as well as nuclear weapons. As progress is made towards disarmament, international forces and instruments for peaceful settlement, the need to rely on atomic deterrents will be reduced.

(d) *Cooperation in Atoms for Peace.* Both the hazards of diversion of fissionable material to military purposes and of waste disposal need to be considered in relation to a broader system of atomic control and general disarmament. International safeguards against diversion may indeed grow in importance as the use of fissionable material for military purposes decreases.

(e) *Peaceful Settlement and Peaceful Change.* Ultimately true peace rests upon the continuing adjustment of conflicting interests and claims. To this end, international instruments must be strengthened and established, and must be related to the requirements of an international security system. But

local conflicts may break out, with the danger that atomic weapons may be used. Therefore the nations must seek to avert such conflicts by timely negotiation and conciliation. If all these efforts fail, they must strive to deal with conflicts without recourse to atomic weapons.

II. *Moving Forward*

It is important to stress all of the objectives in their interrelationship. Yet simultaneous progress towards all of them seems improbable, until there is a much greater degree of international confidence. Is it safe to advance towards one or more without the others? Choices will have to be made, and they are hard choices. Any decision involves risk. But to make no decision may be even more dangerous.

Each proposed partial agreement, such as cessation of testing, needs to be considered on its own merits. But it also should be appraised by the extent to which it advances or retards the attainment of related objectives. Again, each proposal should be judged in terms of its potential contribution to mutual confidence.

The dangers involved are unprecedented. Technical obstacles to effective inspection and control grow with every delay. Both factors impose a compelling sense of urgency. Yet stubborn moral and political factors require unremitting patience and persistence, because time and effort may bring opportunities not now apparent.

Easy solutions cannot be expected for the problems which plague man in an atomic age, both because the problems themselves are complex and man himself is sinful. God stands in judgment over all the nations of the world, and it is not for man to presume to identify his cause with the fullness of God's purposes. For it is man's disobedience which is the basic cause of his despair and frustration. Christians, who share with all men in the guilt of the world, have nevertheless a hope which transcends the failures and successes of history, and a faith which overcomes fear.

If persistent efforts bring no sufficient agreement on any of the interrelated objectives, Christians can oppose counsels of despair and still strive to establish true conditions of peace. Moreover, there is a risk for the sake of peace which Christians, especially in countries projecting tests of nuclear weapons, are justified in advocating, in the hope of breaking through the barriers of distrust. They can urge their governments to declare their resolve to forego tests for a trial period, in the hope that others will do the same, a new confidence be born, and foundations laid for reliable agreements.

ACTION OF THE CENTRAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES

5 August, 1957

THE CENTRAL COMMITTEE expresses its gratitude to the Commission of the Churches on International Affairs for the Statement on "Atomic Tests and Disarmament" and desires for it the widest distribution. In commending it to the attention of the member churches, we address this special appeal to our Christian brethren about our common responsibility at the present time.

Beginning with the stepping up of the atomic armaments race and the start of development of hydrogen bombs, the World Council of Churches has shown its deep concern in this whole field. It has done this in many ways, through statements and actions by the Central Committee, its Executive Committee, the Assembly at Evanston, as well as through the C.C.I.A.

Within the last year, public apprehension has grown as to the effects of nuclear tests, and there have been intensi-

fied warnings from responsible groups of scientists. In particular, the fact that these tests contain a threat to generations yet unborn rouses us to a more acute awareness than ever of the moral responsibility which must be upon the conscience of the present generation.

We recognize that the question of stopping the testing of nuclear weapons has to be considered in the wide context which is set out in the C.C.I.A. Statement. We agree that it is not possible to deal with one part of the interrelated disarmament problem without risks.

There are, however, certain moral principles affecting the whole issue of atomic warfare which we desire to emphasize. The Central Committee reaffirms the conviction expressed at its Toronto meeting in 1950 that "such methods of modern warfare as the use of atomic and bacteriological weapons and obliteration bombing involve force and destruction of life on so terrible a scale as to imperil the very basis on which law and civilization can exist." The condemnation of such methods finds broad support in the fact that total war, in the sense of warfare without any limitation in the methods employed, is universally in conflict with the conscience of mankind. We also believe that the use of such methods of warfare inevitably involves spiritual degradation for any nation that uses them.

We are bound to ask whether any nation is justified in continuing the testing of nuclear weapons while the magnitude of the dangers is so little known and while effective means of protection against these dangers are lacking. We must ask further whether any nation is justified in deciding on its own responsibility to conduct such tests, when the people of other nations in all parts of the world who have not agreed may have to bear the consequences. Therefore, we call upon each nation conducting tests to give full recognition to this moral responsibility as well as to considerations of national defense and international security.

Nothing less than the abolition of war itself should be the goal of the nations and their leaders and of all citizens. The attainment of this goal constitutes a solemn challenge to our particular generation. We welcome and support every honest effort now being made to limit and control armaments of all kinds and to establish conditions for a secure peace. We repeat the Evanston appeal for prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control.

We know that a comprehensive program for disarmament must proceed by stages, and we realize how much depends upon the deepening of confidence between the nations. But we urge that as a first step governments conducting tests should forego them, at least for a trial period, either together, or individually in the hope that the others will do the same, a new confidence be born, and foundations be laid for reliable agreements.

We therefore appeal to all our brethren to act with Christian courage, and to pray to Almighty God to guide the peoples and their governments aright.

* * * * * *

The Committee took separate action, as follows:

The Central Committee requests that the churches in the countries directly concerned should communicate the foregoing statements to their governments and that the officers of the Central Committee be instructed to seek ways and means by which they can also be transmitted to the authorities in countries in which the WCC has no member churches.

RECOMMENDED READING

From time to time, the Commission on the Ministry receives requests for reading lists which might enable men serving our churches, who have not had full college and seminary training, to fill some of the gaps in their academic experience. The following list is one offered for that purpose by the Committee on the Ministry of the Connecticut Conference. This list is intended to be suggestive, to provide a foundation on which men may build and grow. It is by no means exhaustive. Most of these books are available by mail at the Congregational Library, 14 Beacon Street, Boston.

BIBLE

The Interpreter's Bible (Abington-Cokesbury)

Bewer—**Literature of the Old Testament** (Columbia U. Press)

Fosdick—**A Guide to the Understanding of the Bible** (Paper bound ed.)

Vincent Taylor—**The Synoptic Gospels**

Fleming James—**Personalities of the Old Testament**

Buttrick—**The Parables of Jesus**

Bowie—**The Master: A Life of Jesus Christ** (Scribners)

Fosdick—**The Man from Nazareth** (Harpers)

Love—**How to Read the Bible**

THEOLOGY

Hornden—**A Layman's Guide to Protestant Theology** (Macmillan)

Harner—**I Believe**

William Newton Clarke—**The Christian Doctrine of God**

Hazen Books on Religion—Association Press
especially Bennett—**Christianity and Our World**
Lyman—**Jesus**

Baillie—**God Was in Christ**

Whale—**Christian Doctrine** (Macmillan)

Farmer—**God and Man**

Lyman—**The Meaning and Truth of Religion**

Rall—**Christianity**

Alan Richardson—**Christian Apologetics**

CHURCH HISTORY

Bainton—**The Church of our Fathers** and **Here I Stand** (also listed below)

Walker—**A History of the Christian Church**
American Church History Series
Vol. III—**The Congregationalists**

Fagley—**The Congregational-Christian Churches**—Part I

Atkins and Fagley—**History of American Congregationalism**

(*Continued on next page*)

PRACTICAL THEOLOGY

1. PREACHING and THE WORK OF THE MINISTRY
   - Calkins—**The Romance of the Ministry**
   - Luccock—**In the Minister's Workshop**
   - Jefferson—**The Building of the Church**
   - McCracken—**The Making of the Sermon**
   - Coffin—**What to Preach**
   - Charles Reynolds Brown—**The Art of Preaching**
2. WORSHIP
   - Coffin—**The Public Worship of God**
   - Sperry—**Reality in Worship**
   - **A Book of Worship for the Free Churches** (Pilgrim Press)
3. PASTORAL CARE
   - Roberts—**Psychotherapy and the Christian Faith**
   - H. Wheeler Robinson—**Suffering: Human and Divine**
   - Weatherhead—**The Will of God**
4. DEVOTIONAL LIFE
   - John Baillie—**A Diary of Private Prayer**
   - Day—**The Autobiography of Prayer**
   - Buttrick—**Prayer**
   - Miller—**The Life of the Soul**

BIOGRAPHY

- Bainton—**Here I Stand** (Martin Luther)
- Fosdick—**The Living of These Days** (Harper)
- **The Recollections of Washington Gladden**
- **The Life of Phillips Brooks** (I vol.)
- Joseph Fort Newton—**The River of Years**
- Schweitzer—**Out of My Life and Thought**
  On the Edge of the Primeval Forest

COMMENT—(*Continued from page 3*)

4. How can the long years of education be financed? Can you make a decent living in the ministry?
5. Should you be totally, committed to church work before beginning post graduate preparation?
6. What do I have to offer the church?
7. Isn't a special kind of "call" needed, and how do you know when you receive such a call?

These questions were dealt with in discussion groups, after which a general report and sharing of information and insights took place.

An unusually large number of young adults have gone into church related vocations from the First Congregational Church in Webster Groves, of which Irving Inglis is pastor. He is a good part of the reason for this. It is equally important to note that the challenge of the ministry is brought to the attention of promising young people early in the church school by teachers and followed through in a systematic way by a large committee of laymen who are "sold" on the importance of the Christian ministry. Their spirit has been contagious and is affecting laymen in the other churches of the Association. May their tribe increase!

GEORGE E. BURTON
Saint Louis, Missouri